Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers."

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Vol. IX JANUARY, 1906 No. 1

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"MAMMY, I JES' WANTS A CHANCE."

510 Tremont Temple
Boston

Topics for 1906.

JANUARY.—The South—Freedmen. Resources. Perils. Encouragements.
FEBRUARY.—The North—Alaska. Extent and Resources. Social and Religious Condition.
MARCH.—The Board of Directors. American Baptist Home Mission Society. Woman's American Baptist Home Mission Society. Administration—Methods of Work.
APRIL.—Romanists in the United States, Mexico and Cuba. Romanism in Citizenship. Danger of Romanism in America.
MAY.—The Indians. Duty of the Church. Work of the Government.
JUNE.—Anniversary Notes. W. A. B. H. M. Society and A. B. H. M. Society.
JULY.—The Foreigners. In Cities. Perils of Immigration.
AUGUST AND SEPTEMBER.—Intemperance Its Effect upon Missions. Danger to New Sections of Country.
OCTOBER. The Outlook for the Year. On the Field. Among the Churches.
NOVEMBER.—Mormons. Danger to Government. Danger to Society. Danger to Church.
DECEMBER.—The Treasury. Its Need. Our Obligation.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston Mass.

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Items

THE Day of Prayer for schools and colleges will be observed Thursday, January 25th, at the Bowdoin Square Tabernacle, Boston, sessions beginning at 11 a. m. and at 2 p. m. Mrs. B. H. Lane of Worcester, Mass., will have charge of the first hour of the morning, and Mrs. G. W. Rigler of Providence, R. I. of the second hour.

The first hour of the afternoon session will be in charge of Mrs. A. J. Gordon of the Clarendon St. Church Rev. J. L. Campbell, D. D., of the First Church, Cambridge, Mass., will close the afternoon with an appropriate address.

Tea and coffee will be served during the intermission. Will the ladies plan to keep the day free from social engagements, and meet to pray for the youth of our land.

Needs of Jackson College, Jackson, Miss.

SHEETS and slips for both teachers' and students' beds, also comforters and all kinds of material for the sewing-department.

Our Paper Mission

MISS Eva E. Howlett, Wakefield, Mass., will be glad to furnish the address of some western or southern minister or missionary worker, to any one willing to forward their religious papers and magazines after reading them, to such address.

Secular magazines and children's papers, clean and unclipped, will also be welcomed. These gifts are greatly appreciated by those who have scanty means and are far from libraries.

OUR readers will be glad to hear that Mrs. E. B. Earle, our State Vice-President for Eastern Massachusetts is improving in health. She is at her home in Amsterdam, N. Y. She sends Christmas Greetings to All the women of our Churches. Mrs. Earle has a large place in the hearts of Massachusetts women.

"Be gentle with that gentleness which vitalized
the life of Jesus Christ.
Be true: true to your fellow men, true to self,
true to God."

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. IX. JANUARY, 1906 No. 1

Editorial

E send our New Year Greeting to readers of ECHOES. The days have flown so rapidly that we can hardly believe that 1906 is almost here. With this new year six years of the new century have ended. What has been accomplished in these six years? We are making history fast in our own country, while Japan, Russia, Corea and Africa have been brought before us by wars, dissensions and reforms. We are living in stirring times. Can we not, by personal effort and renewed consecration, give ourselves as never before to the work of saving lost souls?

THE great problems pressing upon us as a nation, the need of education, and evangelistic efforts in the south and west, and in the neighboring countries of South America make us, as Christian workers, feel our need of divine guidance, and divine wisdom. When the individual members of our churches feel their responsibility for the salvation of souls, and find the help which is promised those who seek with all the heart, then will Christ's Kingdom come in our beloved land.

THE American party in Salt Lake City, who are radically opposed to the Mormons, elected their candidate for mayor during November. This is a victory for the Gentiles, and should encourage all lovers of purity and good government to renew their endeavors to fight Mormonism. The Americans have had a hard and trying battle. Let them have the moral support of every patriotic citizen.

THE January number of ECHOES will be sent to all whose names appear upon last year's list of subscribers. Please send your renewal of single subscriptions or club if you have not already done so. We are surprised at the number of people who are receiving two copies of ECHOES. One in a club and one single subscription. When the bill is sent for the single number, word is returned that the subscriber knows nothing about the single subscription, that it has been given by friends, etc.

Please look at the PINK SLIP on the single number. It tells you when your subscription expires. If you have two papers, one in a club and one mailed to your individual address, and only desire one paper sent to you, write to Miss G. L. Davis, 510 Tremont Temple, Boston, Mass., and have it discontinued. We have no way of telling that you take your paper in clubs unless we are notified, and the single subscription dropped. Please be business like about the paper. Do not let it run on without knowing whether you are personally indebted to the Society for it.

THE sudden death of Mr. J. B. Upham of the "Youth's Companion" upon the evening of November twenty fifth, has brought heart-felt sorrow to many hearts. To the officers of the Woman's American Baptist Home Mission Society, his loss will be keenly felt. Mr. Upham frequently dropped into the office at the noon hour, always with a cheery word and an inquiry concerning the welfare of the work. In times of need we turned to him as a true friend of the Society. The editor has often sought his advice about the paper, and his experience and versatile mind has been a great help. Especially was Mr. Upham interested in the Mormon question and for seven years he has furnished one or two cuts for the Mormon number. Only the week preceding his death he came in to see if the cut of the November paper was correct. Mr. Upham was deeply interested in our public schools. We know of his making journeys to the south and meeting our southern educators with this thought in mind—to beautify and elevate the schools in rural districts. It was Mr. Upham who made it possible for our schools to have the flags which now float from so many school yards. The day of his funeral the flag was at half mast on all Malden school houses. A strong, true, quiet, helpful man has left us.

THE two hundred and fiftieth anniversary of the landing of the Jews upon this continent, was celebrated upon November 30th. The development of this people in the United States in numbers and prosperity is remarkable. It is said that there are 1,600,000 Jews in the United States. They constitute one-fifth of the population of New York, and one-tenth of Boston. Only two other countries in the world, Russia and Austro-Hungary, have as many Jews as America. They are an industrious, law-abiding, peaceable people. They are not found in the jails and poor houses and are very rarely applicants for charity.

OF the eight to ten million negroes in this country, a million may be said to belong to the submerged class; the others have felt the breath of our Christian civilization. Only about three and a half millions have the form of religion. There is, therefore, a tremendous task still before us as patriots and Christians.—*Lincoln University Herald.*

Spelman Seminary, Atlanta, Ga.

THE charm of this historic year has already created an atmosphere; we breathe an additional element as we go about our daily tasks. In April we celebrate with due honor a most important and interesting occasion—our twenty-fifth Anniversary. Those in whom memory reverts to the embryo Spelman of quarter of a century ago, feel their souls "silent unto God" before the glorious manifestations of His goodness.

The seventeen new teachers coming this year have adjusted themselves with grace and celerity, and the Faculty is the stronger because of their presence.

Spelman accommodations are most rigidly taxed, the enrolment being 633; of these 324 are in the boarding department. The Normal students number twenty-one. In the Academic Department, twenty seniors hope for diplomas next May. Up to this time eleven of our girls have professed conversion and manifest an earnest desire to live up to a higher ideal.

A new building has been added to our group, now comprising ten brick structures. The recent addition is the much needed Nurses' Home, very satisfactory in all its appointments and ably presided over by Mrs. Little.

The evening of November fifth saw many friends gathered in our chapel, to pay honor to the memory of one long known and loved, Jane Anna Granderson.

Addresses by President Sale, Professor Hope, Dr. Bowen, Professor Brawley and many Spelman representatives testified to the beautiful character, faithful work, untiring zeal and unfailing devotion of the one of our number so lately called to higher service.

Our usual Friday night course has opened brilliantly, with a lecture by Dr. E. R. Carter on "The Betterment of Industry," a concert with violin selections by Professor Douglas, and a lecture by Dr. W. H. Young on "The Theology and Mythology of the Stars."

Christmas plans are claiming attention, for the festive Season will soon be upon us. As is our custom, we are arranging, individually and as a school, for the pleasure and comfort of those less fortunate than ourselves; to give and so follow the teaching of the Master.

Atlanta, Ga. MABEL H. PARSONS.

Mather School, Beaufort, S. C.

NOTHER new year of solid effort! Will it pay? The commercial test applied finds its answer in my last year's experience with this year's results. To-day the work (along educational lines) is very much easier, because of the valuable, deep delving done previously. The digging has unearthed diamonds in the rough—verily in the rough, you would say, could you see them, but it is wonderful what a polish they can take.

We teachers, stranded on a strange shore, would almost despair were it not for the many amusing incidents. I asked a girl to define "colon" in punctuation. As she had no idea on the subject, I illustrated on the board, but did it so vigorously that she caught the action rather than the result, and promptly answered, "A colon is a thing with a hole in it."

A tiny tot persisted in being tardy and was sent to the principal for correction. On again presenting himself to his teacher, he was asked, "What did Miss Owen say?" "Her said I must come to she." A case of "inverting the divisor," isn't it?

Here is another worthy of a Mission School. "Don't you know that Satan finds work for idle hands?" said Miss —— to an idler. With an innocent face, "Oh, please, what have you for me now?" etc., etc. The list could be continued indefinitely, as we have a many "Topsy's," and to cap the climax, our matron fits admirably as Miss Ophelia."

It is queer how little appreciation of beauty or of esthetics the race has; and yet not queer, as the cultivation thereof has been neglected. We are accomplishing a little in that line, opening their eyes to the great visions of the great poets, authors, and artists. They considered it nonsense at first, but, "Truth crushed to earth will rise again" is proved by their keen enjoyment now of that same "nonsense."

Through it all runs the silver thread of Christianity, which moulds and conquers all. Consequently, we are proud to report success all along the frontier line covered by Mather School. CAROLYN A. REY.

Hartsborn Memorial College, Richmond, Va.

HARTSHORN opened with an unusually large attendance; three new members have been added to the faculty, Miss Laura F. Parker, formerly a teacher at Leland University Miss Dixie I. Williams and Miss Emily F. Ames, both from Roger Williams University. President and Miss Tefft could not be present at the opening, the serious illness of Dr. Tefft making it necessary for him to remain at Cottage City for another month's rest. Although everything moved on smoothly under the able supervision of Miss Dyer, many questions were left undecided until the president's return. No more hearty welcome was ever extended to members of a family on their return from a long absence than that given to Dr. and Miss Tefft on their return to Hartshorn. Beautiful flowers adorned their rooms, the gifts of students and friends, and upon their first appearance in the dining room, which had been tastefully decorated for the occasion, they were greeted with hearty applause; a representative from the Literary Society, in a few well-chosen words, presented Dr. Tefft with a boquet of seventy-two carnations, one for each year of his life, to which he responded with words of appreciation for their kind welcome; at the chapel exercises a song of welcome composed by one of the students was sung. Surely the rewards for faithful service are not all reserved for the life beyond. Hartshorn is greatly extending her influence for good through her Home Workers' Society, carried on under the direction of Miss Tefft. Every Sunday bands of girls go out from this Society to work in Mission Sunday Schools and sunshine bands in different parts of the city; into which children are gathered who would otherwise spend their time amid the debasing influences of the street. In this way the girls learn to do real missionary work and are kept in touch and in sympathy with the lives of the lowly. FINETTE JEWETT.

"TWELVE per cent of the population of New Hampshire is French Catholic. Manchester has a French population amounting to thirty-six per cent. New Bedford, Fall River, and Lowell, in Massachusetts, are in the same class. Providence, New Haven and other New England towns are largely Italian. Boston has about 30,000 Italians, 10,000 Portuguese, and 12,000 Jews. The Old World is pouring its hordes into the New World. Enough immigrants to make a small city arrive every day at New York and Boston. How can we go to sleep over home missions?"

Waters Normal Institute, Winton, N. C.

School opened on the first Monday in October, and the outlook for a good year is exceedingly bright. We rejoice to report that we have put in gas lights, and have several are lights on our campus. This is quite an improvement. We shall no longer be troubled with the little oil lamps, which not only gave very poor light, but were exceedingly dangerous.

We have not been able to put in our bath-room because we have not been able to put in our water tank and wind mill, and neither have we had the money to put in the sewer pipes. These must be had before we can properly provide for our bath-room. We are also anxious to put some kind of heating apparatus in Reynolds Hall, our girl's building. I do hope that the ladies will remember the resolution adopted in their last annual meeting to aid us in securing these improvements.

I see that our good Governor Glenn has received recently considerable attention from our New England friends. We take no exceptions to the cordial reception given him, but we do not agree with the Governor in his statements that the colored people are receiving the kindliest treatment from our southern white friends. It is a fact that in our state an effort is being made to destroy the public schools for the colored people. The average school term is not over four months per year, and to impair still further the system, the amount apportioned each school has been greatly decreased; and now, in many of the counties, the maximum salary of a colored teacher is eighteen dollars per month, and in some cases less. Thus it will be seen that the amount proportioned to a colored school is but seventy-two dollars per annum. While this wholesale decrease has taken place among the colored schools, a corresponding increase is going on among the white schools. It is also stated without contradiction that in certain of our cities the teachers are allowed but ten dollars per month. It is also a fact that this decrease is made in harmony with the views of Governor Glenn. The public school money is not apportioned among all the schools on a per capita basis; but the County Boards of Education are allowed to appropriate it according to their discretion. The colored schools are being ruined and destroyed, and we see no remedy. We do not receive justice, and it is wrong in our good Governor to impress the north that we are. No competent teacher can be employed for eighteen dollars a month; therefore, our schools must go untaught, or the teachers must be very inferior. The south does not want the negro educated—they want our schools impoverished and destroyed. A cunningly planned movement is evidently on foot to prejudice the north against the negro, and to secure northern co-operation in smothering the hopes and aspirations of a people who have already endured too much oppression from a so called Christian people. I plead for my people—give us a chance and we will render a good account of our stewardship. Education is doing for my people what it has done for the white race—it is making a great people out of us. Judge us by those who have been trained; mark well their progress; and let us rise or fall on an impartial verdict.

Waters Institute is doing its part in solving the great problem of humanity. The results are conspicuous all around us. The progressive negroes of the south, whose cabin homes are being transformed into decent and respectable residences, are largely those who have been trained in schools of learning. The surest, quickest, and best way to lift up a degraded people is to provide them with Christian schools and teachers. Pray for us that our faith may not fail us.

C. S. BROWN.

Coleman Academy, Gibsland, La.

OUR school opened its 18th session on the 6th of this month. We are to have ten teachers and four assistants, the largest faculty we ever had. A district school has been organized and made auxiliary to our school, and Prof. Coleman was made President of it. This will enable us to reach more people than we ever have. The sewing and cooking departments will be new features of the work also. One of our greatest needs is recitation room. The completion of the brick building will supply this demand. Our plan is to raise $500 for this purpose by the 10th of next month. The people over the State are manifesting more interest in the school than ever.

West of this is the Red River bottom and the Black belt of the Mississippi is east convenient distances from our school for the many thousands of our people. Students who come to us,

A CABIN HOME.

return to these bottoms with great influences for good among their people.

About 300 bushels of peas, 800 bushels of potatoes and 700 bushels of corn were made on the industrial farm this year. We also have a fine garden, 26 killing hogs and 8 beeves.

The Bible is taught daily as a text book. We have prayer each Sunday morning at 6 A. M. Sunday School at 9, preaching at 11, B. Y. P. U. at 3 P. M. and speaking or prayer meeting at 7 P. M.

We have prayer or speaking meeting each Wednesday night and annual revivals February 1st each year. Students of all grades take part in these exercises. It has been four or five years since we have had a sinner in our school after February.

As an evidence that we are also careful about the literary training of our students, it might be well to state that the Superintendent of Education of this State advised that if there be any money sent to the State for negro education that it be sent to Gibsland.

MATTIE A. COLEMAN.

Americus Institute, Americus, Ga.

THE ninth year of the Americus Institute opened with an enrollment exceeding that of any other year. There were about seventy, prompt and prepared for work, present on the morning of October third Several visitors addressed us at the opening with words of advice and encouragement. They bade us God speed on this eight months quest for hidden treasures.

Our faculty continues the same, with the addition of a matron, Miss Fannie L. Showers, a graduate of Spelman in 1893. This, to a certain extent, relieves the pressure of work and we are deeply thankful for this shower of blessing. And yet, two more teachers are greatly needed.

We have now an enrollment of about one hundred and fifty, of whom one hundred and twenty-five are boarders either on the campus or in homes in the city. Students are coming this year longer distances and from new territory. It is highly desirable that these students be under the immediate influence of the teachers, but lack of accommodations renders this impossible. When we realize that out of the twenty-four hours of each day, the majority of the boarders are with the teachers but eight, we know how imperative it is that a building on the campus be provided for them. We believe that it will be done.

During the summer the boys' dormitory was rolled up on a line with the other buildings so that Association Hall is flanked on the north by the girls' dormitory and on the south by the boys'. This building for the boys was then added to, making a very neat house of ten rooms. But, the girls came in such numbers until it was deemed best by the principal to hold the new building in reserve. Meanwhile, the boys watched and waited, and there were dark rumors of an enemy from the north coming to invade the south. By the first of November the girls' dormitory was crowded so the new comers were compelled to march into the boys' quarters. And the boys still rebel.

With respect to the working of the school, each department is making good progress. "Forward" seems to be the motto of each one this term. The different societies have reorganized and their influence for good is being felt by the new students. On Sunday night, November twenty-sixth, the missionary society, directed by Miss Fowler, appealed to us in behalf of Mexico by means of a very interesting program. The collection testified in a substantial manner to our feeling on the subject.

The spirit of the students is good. Among the boarders on the campus, there is only one unconverted. The advanced classes seem to be particular as to the example they set for the lower grades. Six are in the graduating class and are running well to reach the goal in May.

The Industrial Department will do more work this year. The principal has charge of the boys in the work-shop, while Miss Showers directs the work for the girls, with the other teachers assisting.

MAMIE L. STRONG.

Arkansas Baptist College, Little Rock

YOU will be glad no doubt to hear once more from the Arkansas Baptist College. This institution was begun by the colored people of the state, and is largely supported by them. They give from $5,000 to $10,000 a year to its support. And yet, if our American Baptist Home Mission Society and our Woman's American Baptist Home Mission Society did not come to its rescue in due time, we would suffer a great deal. The real truth is, the institution has outgrown our people—they have built wiser than they knew, and outside aid is essential to the life and enlargement of the work.

We are very glad to open the school this year with the organ given by Mrs. Hawley through the W. A. B. H. M. S. The organ is not only appreciated by us for its history, but from the fact that it was given us by our northern friends. Its gentle tones remind us of the kind and tender regard with which you consider us in our struggle for light and liberty.

My work is a little different from the work I had in the institution last year. For last year I was teacher in the fifth grade room; but now I have charge of the boarding girls as preceptress. We have fifty girls in the boarding department and all of them are Christians except six. We are trying hard to bring them to Christ before the school closes. You would be delighted to see our students engaged in Christian work, Our prayer meetings, Sunday School, Young People's Union.

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THE STUFF OF WHICH MEN ARE MADE

Young Men's Christian Association and missionary concerts are all evidences that our people are taking hold of the work, and that our students are not only getting religious training, but they are learning to consecrate themselves to the work "for the work's sake."

The visit of Dr. Tomlinson, Chairman of the Committee on education for the American Baptist Home Mission Society, and his wife a few weeks ago was quite an encouragement to us. They expressed themselves as highly pleased with what they saw in our work.

Our Industrial Farm is already bringing in much of the farm produce that we use in our boarding department. The boys keep up this work, although the farm is seven miles away from the institution. It is in great need of means for equipment. We need teams, cottages, stock and poultry, to make the farm not only support us, but bring a revenue. There ought to be a friend some where who will give three hundred dollars to erect a cottage on the farm, and thus provide an additional home for the care and comfort of our boys as they spend "time about" on the farm.

Pray for us, that our labors here may not be in vain; that the north may not yet awhile forget us; that the Lord may pour out upon us such a portion of His Spirit as we may need for this work.

LILLIE L. LEWIS.

Two Gray Hills

GOOD news and sad news comes to us from Two Gray Hills, Crozier, N. M. Hosteen nez-ski, an Indian sixty-five years old, whose life has been full of stirring incidents, has become an earnest Christian. Hosteen was a gambler, and he drank whiskey. He followed the Medicine Man, and had been a wicked Indian. For three years the Missionary had told him of the Jesus way, and he had not heeded it. He promised to give 20, 30, 40, yes 200 acres for the site needed for new buildings. Still he was not satisfied. On Saturday morning Sept., 30th he told Hudson Brainbridge, the interpreter that he wanted to talk to Mr. and Mrs. Wright and Mr. Brewer who was present. Then he spoke of his early days in Indian wars, of his imprisonment at Ft. Sumner; of his wicked life as a gambler. He said he was getting old, and soon he must pass away, and he wanted some one to tell him how he could find the Jesus road. Mr. Wright asked him if he would pray. He knelt down and in Navajo language he prayed. God only knows what he said. When he arose from his knees, he gave the missionaries his hand and said, "I am over on your side now to walk with you in Jesus way." Hudson Bainbridge, the interpreter was converted about a year ago. Soon these two will be baptized, and the Navajo Baptist church will be formed. May God bless the 20,000 Navajos.

This is the bright side. The dark side is the continued ill health of our missionary Mrs. Wright. The physician tells her she needs a few months of absolute rest from work, but how can our beloved worker leave her family and her work? Where can she go away in her feeble state? Their expenses have been heavy all through the years at the mission, and a trip East means an outlay of money, while the mission will be left without a head. We hope that much prayer and sympathy will be given our devoted workers at this time.

OUR readers will notice that Miss Hattie Greenlaw has been transferred from Ponce to Coamo, Porto Rico. Miss Greenlaw feels that she is better adapted for school work than for mission work; and she is now teaching in the school which was started in October by Rev. and Mrs. Troyer. The school meets in the rear rooms of the church. Over sixty pupils are enrolled. The students are enthusiastic in their appreciation of the opportunities offered them, and Miss Greenlaw is happy in her work.

THE workers at "Echo Mission," Velarde, N. M., are putting in long days of earnest work. The school is increasing in interest and numbers. Mrs. Rishel not only superintends, and teaches in the school, but has undertaken much of the housework, as the housekeeper has been transferred to Alcalde. The demand for a teacher upon this neglected field was so urgent that Mrs. Rishel felt she must send her helper to open the school.

"Thanksgiving is founded upon Plymouth Rock, Christmas rests upon the "Rock of Ages."

Articles Worth Reading

TWO intensely interesting articles in the *Outlook* of December 9, 1905 should be read by all who are interested in the native races of our country. "The progress of the Negro in one county in the South," by Booker T. Washington, is an example of what Negroes can do if they are trained aright. This county is in Virginia and has been longest under the influence of graduates of Hampton Institute. Counties around Atlanta, Ga., have equally encouraging results.

The second article is "The Indian as a worker," by Rev. J. B. Funston, Missionary Bishop, of Idaho and Wyoming. All who read these articles will realize as never before the great advance made by the Indian in industrial lines during the past few years. The following account of this change in this man indicates what is going on among many Indians. "There was a time," said he, "when I rode around all day dressed up, and painted like any other wild Indian. I had nothing but my horses and teepee. On day I said to myself, 'I am going to work all the same as white man.' I got horses and plow, I took five acres of land and started to plow. I laugh now when I remember it took five Indians to run that plow. Two Indians hold the horses, two Indians hold the plow, and I told them what to do. Now I have good land, plenty cattle, horses and hay, and all time I tell Indians to do what is right and work like white man."

The Negroes and Indians will come out all right if we give them a chance.

Her Gladness

"My darling went
Unto the seaside long ago. Content
I stayed at home, for oh! I was so glad
Of all the little outings that she had.
I knew she needed rest. I loved to stay
At home awhile that she might go away.
"How beautiful the sea! How she enjoys
The music of the waves! No care annoys
Her pleasure," thought I. "Oh! it is so
Good
That she can rest awhile. I wish she could
Stay till the autumn leaves are turning
red."
"Stay longer, sister," all my letters said.
"If you are growing stronger every day,
I am so very glad to have you stay."

My darling went
To heaven long ago. Am I content
To stay at home? Why can I not be glad
Of all the glories that she there has had?
She needed change. Why am I loth to see
And do her work, and let her go away?
The land is lovely where her feet have been.
Why do I not rejoice that she has seen
Its beauties first? That she will show to me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps her so?
Why can I not each night and morning say
I am so glad that she is glad to-day."

Church Letter

ILLIAM LLOYD GARRISON was a great man, apply to him what test you will. He was one of the prophets. No true prophet was ever popular with lovers of unrighteousness. Isaiah and Jeremiah, and their faithful brethren, delivered their message from God regardless of consequences and of the like or dislike of princes and people. Precisely so was Garrison. He planted himself on the rock of principle. Right was his only touchstone. Expediency, excuse, compromise—these were unknown terms to him. He was far in advance of his time. He had to create sentiment, arouse and educate conscience, bring an unwilling nation to see slavery as sin and curse—something that must go if a free America were to remain. It was a gigantic task he undertook, as brave as ever man put his hand to. He faltered not nor feared. Against him was every force of civilization—commerce, church, college, society. But with him was the power of God. He proved the omnipotence of righteousness. His life should be better known, his character be better understood, his achievement be more fully comprehended by the American people. December 10th was the one hundredth anniversary of his birth. Celebrations of the event were held here and there, but not as numerously as they should have been. For this was one of America's rare spirits, the benefactor of a race, who created the pen and the opportunity which enabled Abraham Lincoln to write the Emancipation Proclamation.

By the way, do this much as least. Get the first volume of Garrison's Biography, by his sons—a stirring story—and read of his early years. You will not fail to note how in his mother the spirit shone that made him the dauntless leader, ready to sacrifice everything for the cause he believed to be right. Deeply interesting and significant it is to find that his mother, when a young girl, chanced to attend some revival meetings held by a stray Baptist evangelist. She was first interested, presently converted, and felt it duty to unite with the little Baptist church, looked down upon as fanatical and vulgar by her people, who were Episcopalians. She was told that if she insisted in her foolishness she must leave home and be no more accounted a member of the family. In obedience to what she decided, after long and anxious thought and prayer, was duty to God, she joined the Baptists and lost her home. Her son William Lloyd inherited that trait of loyalty to right as he saw it and never lost the principles instilled by that Baptist mother. By mother and wife alike was he richly blessed. Good, peace-loving, great soul—the world has come to honor him now, as far as it knows him. In years to come, he will be honored yet more. Certainly he should be enshrined in the hearts of the colored people,—for whom he gladly sacrificed and suffered.

ANOTHER year has passed, another year begins. It should begin with joy and hope and friendly greeting. Its happiness will depend, not upon circumstances or absence of care or burden, but upon the measure in which it is filled with faith and love with honest, unselfish, noble service. May it be a year of fuller life, keener appreciation of possibilities of self-development, wider spiritual vision, of greater sensitiveness to the impulses of the Spirit of God.

JUST as the abolitionists aroused a national conscience that put down human slavery, so the insurance scandals bid fair to quicken a national conscience that shall put down commercial corruption. Disclosures are sometimes discouraging, because they shake confidence in men; but there is more of encouragement than discouragement, because of the evidence that the great masses of the American people are honest and sound at heart. The new sense of honor that is needed will develop, and a new standard of ethics will be established in the world of finance. It will be, rather, the old standard reset—the ethics of the missionary gospel of righteousness.

THE distribution of immigrants, instead of allowing them to congregate in the great cities, is at present occupying the attention of those who are mostly deeply interested both in the immigrants and in America. The settling of colonies of Italians, for example, in the south, if it goes on increasingly, as seems likely, will mean much to the colored people. It is said by an Italian commissioner, who was sent to study the subject, that he found Italians living and prospering where Negroes did not seem able to get on, and when he asked why, he was told that the Italians were more thrifty, contented with one wife, with simple home life, and saved their money where the Negroes spent it for dress or liquor. Whether this be true, or only an instance, the fact remains that a large incursion of the south and east of Europe peoples, with their characteristics, would make it a question of the survival of, the most industrious and saving, and a struggle for the Negro such as he has not had to meet. Every solution of one problem seems to create another problem which must be solved.

THE good Baptist women of New England have done no better work than that of maintaining teachers in the schools of the Home Mission Society in the south. These schools are radiating centres of Christian light and hope. They have done and are doing a work beyond all human computation. And it is because of the high character of the teachers from the north who have devoted themselves to the education of a needy race that the schools have gradually overcome much of the old prejudice and won a recognition that is richly deserved. All honor to the teachers who are not merely instructors, but living examples, inspirers of right conduct, leaders by virtue of consecrated personality.

Italians Colonizing the South

IN his last trip through the United States, says *Charities*, Signor Adolfo Rossi, Inspector of the Royal Emigration Department of Italy, found a number of very prosperous Italian villages, which owed their prosperity to small beginnings and to a slow development by a sort of "natural accretion," of newcomers whose advent coincided with a well-defined demand for them as fellow members of the agricultural community. A typical example cited by Signor Rossi is that of Independence, a town within two hours by rail of New Orleans. I shall give his own words: "I arrived at an early hour in May," he says, "and was met at the station by a number of Sicilian farmers who proudly took me to see their farms where they raise strawberries in the early spring, shipping them in refrigerator cars to the Northern markets, at good prices. Some years ago a few immigrants from Palazzo Adriano (Palermo) settled at Independence, and, finding that a fertile soil yielded profitable crops, they wrote home, with the result that now there are three hundred families at Independence from that one Sicilian village. American farmers had abandoned their farms because they deemed them too wet and subject to becoming swampy. The Sicilians bought them at nominal prices, dug ditches throughout and a three-mile drainage canal, converting the swampy lands into excellent, soil. Each family lays aside several hundred dollars yearly which, except a small part sent to Italy, is deposited in the local American bank. A striking fact is that the Sicilians do not live in crowded quarters, but each family has its own house on its own separate farms."

Bryan, Texas, is even a more striking object lesson. There are in that township some 2,500 Sicilian *contadini*. They raise mostly grain and cotton, either on their own lands or on rented farms, which they get at five dollars per acre a year. They save from a hundred to a thousand dollars a year and live comfortably. Nearly all become landowners in a few years.

The New Superintendent of Foreign Work

THE growth of the Home Mission Society's work among our foreign populations brings with it large responsibilities and peculiar problems. Last year 314 missionaries were commissioned for this service; nearly one hundred of these in New England, New York, New Jersey, and Pennsylvania. The Germans in co-operation with the Society have a most capable Superintendent, Rev. G. A. Schulte; and the Swedish Conferences have some district missionaries who exercise supervision of their work. For more than thirty years Rev. J. N. Williams, D.D., has been Superintendent of our French missions in New England, but at his advanced age and with failing health is unable longer to render effective service. There is a large field of increasing importance requiring closer attention than it has been receiving, including in the Eastern States just named, the French Canadians, Italians, Swedes, Portuguese, Finns, Poles, Hungarians, Slovaks, Jews and Chinese. No one, who is not conversant with the questions that are constantly arising in connection with these diverse mission fields, can have any conception of the time and tact required in dealing with them.

The work of a superintendent may thus be outlined in general, though it is not and cannot be stated in all of its detail.

He will attend annual conferences, and hold special conferences with missionaries; will confer with representatives of co-operating State Conventions and City Mission Societies engaged in this work; will study conditions and prospects of particular fields where work is being done or is proposed; the character, qualifications and methods of missionaries, and co-operate with them at times in special services; seeking out suitable men; adjusting local difficulties that sometimes arise; and enlisting more fully the interest of American pastors and churches in this work.

The Board feels that the man providentially and specially prepared for this service has been given the Society in the person of Rev. James M. Bruce, of New York City, who reads and speaks French, German and Italian, and above all has a heart aglow with a desire to aid in the evangelization of these peoples. Recently he prepared a paper in Italian which was received with great acceptance by the Italo-American Educational League, before whom it was delivered. As the Lord leads on, so we follow; hoping that with every advance step like this, which brings with it added financial obligations, the Society may have yet more generous support from our people.

Evangelistic Conference at St. Louis

FIELD Secretary Chivers reports that the first in the series of evangelistic conferences and special meetings planned by the Home Mission Society on Evangelism, held in St. Louis, was productive of large results. On the Sunday preceding the Conference there were eight introductory services in the city. A rally of the Baptist Young People's Union was also held prior to the meetings. For three days three sessions a day were held in the Third Church, of which Dr. William Hayes is pastor. The morning sessions were for pastors only, the afternoon for those specially interested in Christian work, and the evening for the people at large. The hours were devoted to exposition of Scripture, to the enforcement of fundamental and vital truths regarding the source and secrets of permanent power in Christian life and service, and to prayer. Fifty pastors were in attendance, fully 250 people came to the afternoon sessions, and, there were large audiences every evening. The hearts of men were deeply moved by the presentation of truth through the evangelists, whose effectiveness was manifest. So deep was the interest that the pastors asked for three additional meetings for conference and prayer on alternate mornings of the following week. For the second week the services continued, with growing power, a second meeting being held at the Delmar Avenue church. There were also noon meetings for business men at the Planters' Hotel, the banquet room of which was placed at the disposal of Dr. Chivers by the proprietor. Nearly one hundred men gathered there to hear the earnest message of Dr. Woelfkin, and many expressed their appreciation. Special services were started in other churches, not only in St. Louis, but in other parts of the State. Pastors went home from the Conference inspired and strengthened for their fresh endeavor. There were immediate and evident results, but it was felt that the outreaching influence could not be measured. The attitude of the churches towards the movement was most cordial and all the pastors co-operated to get the most possible out of the Conference.

Forty Years of Educational Work

BY REV. JOS. A. BOOKER, PRESIDENT ARKANSAS BAPTIST COLLEGE

FORTY years ago in St. Louis the American Baptist Home Mission Society began its missionary and educational work among Negroes of the South. At that time there were four million freedmen, among whom were four hundred thousand Negro Baptists. They had no church houses, no well organized Sunday schools, no educated ministers, and nowhere to educate them. At first, as a matter of course, the Negro preacher was one who had been allowed to stay close to his master, and thus gained much more by contact than his master dreamed of, apparently to use this "picked up" knowledge in the pulpit for want of a better kind. What a change has swept over all since that day! Then the Negro minister who could read was the exception. The American Baptist Home Mission Society, together with like organizations of other denominations, has flanked with the spelling-book brigade, the common school system, and slowly but surely drawn an iron ring around the ignorance of the Negro ministry. The result is, there goes up a white flag on every Negro pulpit in the South that is not occupied by a man of some letters.

The conception which the Society had of true and genuine help for the Negro was expressed in the combined idea of education and missions. The Society has known very little difference between education and religion in the elevation and preservation of a people just "up from slavery." Although in recent years there has been some sort of strict construction put upon the two terms, making them to differ widely, the society has held to its dual work of evangelising and educating a race long left in darkness

But what about the Society's educational policy? What kind of education has it been giving the Negro? Was it of the right sort? Was it practical, flexible, and appropriate, and useful? I am raising these questions because they are the queries of the times. They must be intelligently answered. It seems to me the Society has not merely met the demands of the hour, but provided for future needs as well, in adopting its educational policy and bravely carrying it out through four of the most eventful decades of the nineteenth century. When this epoch-making period of labor and love began, there were stout objections raised. At first it was argued that the Negro as a race could not be educated. Again, he could not be educated in the higher branches. This provoked a demonstration, and a few cases here and there throughout the South were brought forward to prove that the race had aptitude, capacity and taste, and even practical use for knowledge of the higher branches. Then the argument assumed the form of a protest and in some parts a prohibition.

But, back to the question: What has been the Society's attitude toward Negro education? It had entered a peculiar and unique field. With a careful but quick survey it saw actual conditions and strove to meet them—honestly, fairly and nobly. What was the situation? Here was a recently freed people, numbering about four million men, women and children. Many of these had been members of the white churches—the churches of their masters. But the new order of things drew these people out of the churches of order and culture, piety and wisdom, and put them into numerous church organizations of their own. They brought out of Egypt with them few preachers who could in any way help them. They brought no teachers with them. But they were fast becoming a government within a government—a society to themselves—a wheel within a wheel, and must have in that isolated state every sort of help and helper that any other people would need, in coming up alone. Such a race of whatever color and previous condition would need trained leaders, preachers and teachers first of all, and subsequently, professional men and captains of industry. This was the demand of the hour; this is exactly what the American Baptist Home Mission Society set about to do for the Negro and with the Negro forty years ago. All of the Society's schools were well planned with this condition before it, and there has been no turning aside—no time lost in splitting hairs over the question as to how to educate the Negro. Like that famous statesman, who said, "the way to resume is to resume," the Society still feels that "the way to educate the Negro is to educate him." These schools at first, although relatively "high," were comparatively nothing but intermediate and grammar schools for a long time, so far as their courses of study and practical work were concerned. Even the names of these schools were suggestive of modesty, moderation and complete practicability. Most of them were known as Institutes or Seminaries, and occasionally one would come forth here or there as a "college."

In regard to the mission work among the Negroes, the most correct estimate of it will have to begin in the schools. For, first of all, the teachers employed to teach mathematics and the languages were such teachers as could be trusted for pious example. They could be called on to lead prayer meetings, teach the Bible from a purely spiritual motive, and conduct revivals. The result has been that thousands of boys and girls going away from home unconverted attend our schools and then return home with their hearts given to the Saviour. The picture of a consecrated northern teacher kneeling among our boys and girls, praying for their conversion and complete salvation, is common in our Home Mission schools, and it is one that I shall never, never forget. These converted students return to their thousands of homes and "show the way more perfectly" to tens of thousands who were barely able to discern "men like trees walking." It is a unique missionary army when our schools close and six thousand Negro boys and girls return to their homes to live for Jesus and His cause.

Beside this large force of missionary teachers in our schools, and missionary students going out from our large student body, the Society has kept one or more men on the field of every southern state until recent years, when the number has been somewhat reduced. These men have conducted revivals, baptized candidates, organized churches and Sunday-schools, led prayer meetings, distributed Bibles, tracts, hymn books, and church manuals by the thousands all over the South. They have held institutes, or what we sometimes call "the portable school," and so conducted them as to settle thousands and thousands of petty disputes concerning church organization, church life, family organization, morality and the divorce question. In most cases these state and district missionaries have been, for the past twenty-five years, graduates and undergraduates of our Home Mission schools, and have taken special care to keep before our people everywhere the real spirit, work and aim of our Society.

What then are the results of these forty years of educational and missionary effort? Is it not time to reap? Has the investment strengthened the confidence of the leader and gladdened the heart of the capitalist? Let us see.

In the first place, this effort has borne its fruit in the handling of the race question. Everywhere in these schools and institutes the colored man has been counseled to be patient, long suffering, forbearing and kind even to those who were known to mistreat him. He has been told that there was

ahead of him a better day; that this day would come as a gift from God and as a result of honest missionary toiling rather than as a result of political votes or congressional enactments. He has been told everywhere, in the language of Ben Franklin, to "light up the torches of industry and economy" and keep them ablaze "till the day dawns and the darkness shall flee away." Although the spirit and aim of the work was not understood by our white brethren in the South in 1865, it is now countenanced, hailed and helped by them everywhere. They see the class of Negro that the schools are making; they see the churches, church property and church life slowly but surely developing under the tropical rays of this great missionary sun. And, although they do not have millions to put into it, they are making a record of dollars for the work and are giving it their moral support.

If we turn now to the schools supported by the Society, we find that some 25 or 30 schools, colleges and universities are supported entirely or in part by the Society. Their property value will run away up into the millions. Notwithstanding the fact that they cost per annum in running expenses much less than Hampton or Tuskegee, they are sending out twice as many students, and are not merely touching the race at every point, but their influence for a higher moral living is permeating the whole life of the race. Our students are preaching the gospel of self-support and teaching the great lesson of home-getting from honest toil. But they reason further than this— they "reason on temperance, righteousness and judgment to come."

Our schools have become in a large measure self-perpetuating and reproductive. More than half the teachers employed now are Negro teachers, such as the schools have been able to prepare in an exceptional manner in character and then strengthen by sending them to some good northern school. This means that the scholarship of the race is gradually and regularly advancing in proportion to the time and means spent. It is also true that the Negroes themselves are putting forth strong efforts to help themselves by erecting here and there high schools depending entirely upon them for support. There are fifty of these "lower lights" throughout the southern states. Not only so, but several of the more prominent schools supported in part by the Society were planted by the Negroes themselves. The following array of figures will get at this much more definitely:

Schools supported in part or altogether by the Society	28
Students enrolled each year	6,000
Converts in schools in forty years	7,142
Negro Baptist churches	15,000
Negro Baptist preachers	12,000
Negro Baptist Sunday schools	13,000
Negro Baptist members	1 800,000

And now what of the future? Is it time to stop? Can the child race that was born into freedom forty years ago walk alone by this time? It is true that the Negroes have caught the proper spirit and are putting forth great efforts to wipe out their poverty, reduce their ignorance, and release their bondsmen. But have they completed the job? Is there not a fearful race between this great missionary movement and their own natural increase? Still holding to the original idea of giving the race a better ministry, in view of the logical and preponderating race leadership of the Negro ministers, I aver that the work has not more than well begun. It has been found that there are at least 30,000 Negro preachers in the South, few of whom have had any college training, many of whom have not attended public school more than two or three years, and many more of whom have not attended any school. In the case of our own Negro Baptist preachers, Dr. Morehouse says: "In round numbers there are 10,000 ordained Negro Baptist ministers in the United States, for 15,000 churches, 1,800,000 members as reported. There are probably 5,500 whose libraries do not average a dozen volumes; 2,500 have had approximately a fair common school education; 2,000 have had something like an ordinary academic course. Full college graduates are rare; not 100 Negro Baptist ministers in the whole 10,000 have had a full collegiate and theological course."

In the face of all this, is it time to stop? Can we face the future with such figures and then disband our armies? Is it time for the northern philanthropist to cease his giving to this cause? Not unless the stars have deviated from their courses and the moon has become stingy with its light, and the sun has changed its course from west to east. I plead for the continued employment of self-sacrificing teachers for the multiplication of theological and professional schools, and for a generous and complete endowment of these schools, that they might shine forth forever in our beautiful southland, blessing our whole country north and south, east and west.

Some Causes of Negro Emigration

(Writing on this subject in Charities, Carl Kelsey, of the University of Pennsylvania, gives the following explanation of a tendency to be regretted.)

IT needs no long argument to prove the existence of a large movement of Negroes northward. Most of them come from the South Atlantic States—very few from the South Central. In my judgment, the discontent producing this movement is largely economic, due first, to the increasing difficulty of getting satisfactory returns from the land; and second, to the rising standard of living of the Negro himself. The competition of western lands together with the exhaustion of the native soil is evident to the visitor of the rural districts. These conditions demand more agricultural knowledge than the Negro—or the average white—possesses if the returns are not to diminish. The young man who sees no way to meet these hard conditions looks for a way out. In many parts of Virginia the one-roomed cabin has gradually disappeared, the stove is replacing the fireplace, and the table no longer sets forth corn-bread and pork. New wants have arisen. How shall they be met? Here is the basis of the movement. There are other causes important in individual cases but insignificant in comparison. The young man may hire out as a farm hand, but the hours are long, the labor hard, the pay small. He has no trouble in buying land, for already in some counties over ten per cent of the realty is owned by Negroes. The schools, many of them, are failing of the term long—for the South. He does not leave because he is disfranchised, for the suffrage has seldom appealed to him anyway. Nor is he in constant danger of being lynched.

To show exactly the changes which have come about, let us go into almost any county of central Virginia—say Prince Edward county, whose chief town is Farmville, a county in which there was a slight actual decrease in the Negro population during the last decade. The impression given is not one of agricultural prosperity. Practically all the land has been under cultivation at some time though thousands of

acres have gone back to woods; and in heavily wooded fields, the old corn rows may still be traced. On every side are worn out fields on which sassafras soon gets a start, followed by pine and other trees. In spite of a rather diversified agriculture, the Negro farmer is compelled to get advances ranging from $50 to $75 per year. The chief money crop is tobacco, but tobacco is very exhausting to the soil, and fertilizer at a cost of $4.50 an acre is necessary if fair results are to be achieved. The average Negro farmer has about as many acres in wheat as in tobacco and raises about twelve bushels of wheat to the acre. Some corn is also raised but the size of the stalks often indicates the poverty of the soil. He has about enough wheat to supply him with flour; perhaps enough corn or hay for an ox or horse; possibly enough meat for the family. For instance, B——— has a numerous family of children and lives in a large cabin—one room and a loft. He owns a pair of oxen and manages to raise enough to feed them; raising also about enough meat for his family. During the season of 1902, he raised $175 worth of tobacco, corn valued at $37.50, and sixteen bushels of wheat—a total of $221. Deducting one-fourth for rent, and estimating expenses for fertilizer at $25, he had $140 out of which to pay all other expenses. B——— is considered a very good man, who attends carefully and faithfully to his work. It is evident, however, his margin is very small.

The situation may be summed up in a word. A generation or more of reliance upon one crop—tobacco—and neglect of other crops and stock has resulted in deteriorated land. Hands in Virginia by the month get $7 or $8 and board, while women get thirty-five cents a day for work about the house. The day laborer gets about fifty cents and his meals, but for special work during harvesting is paid more, the wage raising even to $1.50. The natural result is a decadence of agricultural conditions and a shrinkage of land values, which at the same time gives the Negro a chance to buy land cheaply.

Stories of an outside world where wages are relatively large and where life is exciting continually reach his ears. Some of his friends, having spent the summer—and all their earnings—in Philadelphia, are visiting their parents during the winter. Possibly he hears the boast that in the North a Negro may enter a restaurant and be waited on by a white girl. He cares not that the skilled trades are closed to him. He isn't a skilled laborer. In a childish way he pictures the wonders of a new world—reflected in the new fashions of his friends—and resolves in some way to get there. What is true of the young man is even more true of his sister, whose opportunities at home are even more limited, for field work is no longer considered a possibility.

How to get North is the next question. Possibly a season's hard work makes it possible. It frequently happens, however, that some great corporation is seeking large numbers of men. The way is then easy. The demand has brought its answer. In all the cities and many smaller villages are employment agencies in close touch with similar institutions in Philadelphia or New York. These agents are continually seeking to send Negroes North. They advertise that transportation will be advanced and positions found. Thus the move is made possible, and made without further thought

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"Whisper farewell to your doubts,
To follies and faults that you know;
Then open the western door,
With the Old Year let them go."

Two Gray Hill's Mission

BY REV. F. B. WRIGHT

WE have had the best attendance, more Indians have been here on consecutive Sundays than ever before. They come no matter what the weather may be. The most stormy days we have had good crowds. They have been the most attentive in the history of the Mission. Then, they are realizing more and more why we are here. The Medicine Men have tried with all their power to prevent the Indians from coming, but they come in increased numbers, and now and then those come who have been unfriendly to our work before; so that little by little we are breaking the fallow ground. Then we pray for the increase which God alone can give.

Hardly a morning passes but what there are one or more Indians here before we are through with our breakfast. This has given us an opportunity. As the front room is open to them, they come in and are there when we go in for our morning devotions. This has had a tendency to give them a greater respect for prayer. The fact that we spend a little time with God, they say is good. A number of them came in and said it was good that we pray, because that is the reason we have had so much rain—and that is the greatest blessing a Navajo can have, according to his way of thinking. One said to-day it was good for us to be here, and that the Indians would all soon believe what we told them about Jesus. We always take these talks for what they are worth; but they indicate that the Indians are at least thinking about what we have told them. That is one of the first things these people have got to do — think for themselves and not let their false leaders think for them.

Then they have been discussing the fact of our moving the Mission, and two of the head men, men that we have not felt were very friendly to our work, have said that they wanted us to move up near Toadilena, as it will be so good to have a school where they can see their children every day. This has encouraged us very much about the school. I am sure that we would have no trouble about getting the pupils if we only had the buildings and location for the same. With all the material blessing that will come with all the water that has been given them, we are praying for that spiritual blessing which alone will be of any real benefit to them.

CROZIER, N. M.

The St. Louis Conference

THE Evangelistic Conference in St. Louis was marked by very deep spiritual influence. During two weeks the conference and special meetings were continued, with more than fifty pastors present, and large evening audiences, sometimes at two different churches. The effects of the meetings will long be felt, and not simply in St Louis, but throughout the State. In Minneapolis the conference was also a means of quickening and grace to many. Everywhere the heartiest welcome is given to the messengers, and the message is received with responsive gladness. We shall have fuller details of some of these meetings by and by.

IT may seem idle to vex ourselves in thinking about doors now closed, that no tears, no prayers, no loud knockings, can ever open again. Yes, but new years are yet before us. They, too, will have their open doors.

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

E have a great desire, as month by month, we speak of work in our various mission fields, that our young people might see for themselves our teachers' surroundings and the great need of the faithful work they are doing. As we have been in our schools for the colored people, we have wondered if the young men and women of New England realize who are composing the working force in our schools.

Gradually there are being trained fine specimens of colored manhood and womanhood who will lead their people intelligently, because they thoroughly understand their conditions and needs, but guiding and controlling the school interests are some of the best of the young people of our northern homes, those who would be powers for good in educational circles, and who would grace the homes and the society in the localities they have left.

It was our good fortune recently to see and hear at a public meeting a sweet faced, young Baptist girl—a teacher in one of these southern schools, of whose work we had not heretofore known. There was a singular fascination in her manner and speech, and we listened with a new interest as she spoke of the great need of teachers and city missionaries, of the training of colored women for these positions, and of a better home life among the people, to whom she is giving so much of her thought and interest.

Let us follow her for a bit as she bids us;——"Go with me in fancy to a southern city. It is six o'clock in the morning, and we are out upon the street. Who are all these people whom we are meeting; and where did they come from, and whither are they going? It does not require a very close observation to see that they are negroes. They are coming from the negro quarters; they are going to the homes of white people for their day's work. Now we will visit their quarters. (Perhaps you may not know that in southern cities negroes are allowed to live only in certain sections as their presence reduces the value of property.) In the length of that long street there is scarcely a mother at home or a girl more than thirteen. If there is one she is bending over a wash tub with a stick in her mouth, the indication of a snuff dipper. Gaze in over the picket fence and what do we see? The house is up about two feet from the ground and a pig and a few hens occupy this lower story and make frequent visits to the upper. In the house some of the children are asleep, others crying, while the older ones are administering snuff or corn pone. What, you say, do children use snuff? Yes, children use snuff. I have seen a mother wind a dirty, cotton rag filled with snuff about a stick and put it in her baby's mouth as complacently as if it were that dainty beverage—Mellin's Food.

The house of two or three small rooms is dirty and barren, and resembles a hovel more than a home. I am glad to say that the one room cottage has nearly disappeared from the south. Can we expect more of these children left to themselves for the whole or a part of the day than 'Topsy who wisely said, she 'just growed.' These children wear the same clothing night and day; their faces are seldom washed, and their little kinky heads are more rarely combed, they do not even know how to play.

Alas, they think evil, they speak evil, they do evil and who is to blame? I am not exaggerating, nor can I paint the picture as dark as it is. Two-thirds, yes more, of the homes of the negroes in southern cities are of this type, and in the country districts the ignorances is still more gross. It is to such homes as these that the city missionary comes, with the old, old story upon her lips, a little parcel of pictures, cards, short simple stories and tracts in her hands she scatters the sunshine and the light. She smooths the sick bed. She imparts to the children lessons of cleanliness, she induces them to come to the Mission Sunday School. Thus her mission of mercy goes on from day to day.

Our Mission sewing school, where every Friday afternoon last year were gathered one hundred and seventy boys and girls from just such homes as I have described, is conducted in what was once a barn, but having become too rickety for such purposes, it is now used for a room for our school. What a change has been wrought in the old barn! It is always clean; every spring and fall the rough boards are whitened, board settees have been made, on the walls are simple pictures, texts and mottoes. Here the teacher, with the girls of the Missionary Training School meet these children. They teach them to sew, games to play, songs to sing, lessons on cleanliness, of temperance, of morality, the care of the body, and so on.

Often through the children the parents are reached. At the mother's meeting last year, twice a week from twenty-five to thirty-five of these women who had worked hard all day gathered for an hour in the evening to listen to such lessons as only one woman can impart to another."

Our Little Folks

Greeting

O little new year,
So young and so fair,
You come to us laden
With gifts rich and rare
We meet you and greet you,
And pray you bestow
More love and more wisdom,
As homeward we go.

TO one and all of our Baptist little folks throughout New England a Happy New Year.

May every good blessing from our Father in Heaven be yours. We know how busy even the children are, but we hope that there will be many pleasant hours spent in the missionary meetings of the Bands and Juniors during the winter months. You must remember that by your interest and gifts you can help to make not only a single day but a *whole* happy new year to the many little children among the peoples of whom our ECHOES and the Home Mission Monthly is telling you each month.

Just now we know of one very busy set of people, young and old, that is getting off a band of useful things for the Crow Indian Mission. We hope to have letters directly from this interesting field. As a band of little folks are you not glad that the first Indian of this tribe to be baptized was Flora Wolf, a young girl attending the Haskell Institute at Lawrence, Kansas? One of our missionaries says that he believes that her meeting White Arm as a "Jesus Crow Indian" had much to do with her decision to walk the "Jesus Road." We think she will be a great help by and by in leading her people into the right way.

We want to repeat to you what *Our Juniors* tells in its columns. "When Dr. Chivers visited the Crows, White Arm took him by the hand and asked, 'Do you know why I gave my land for this school and mission?' Then pointing to the little children who sat by the side of their mothers, he said, 'It was for their sakes, that they might learn the white man's ways,' and added that his people needed not only instruction for their children but also for themselves that they might be taught to know God.'"

This month we are studying about the colored children and such a mass of them as there is! We have seen them in their cabin homes, out in the cotton fields and in the schools of the south. We know what bright little scholars they are, and how they try very hard to do as their teachers tell them. Sweeter singers than they are not found anywhere. We shall never forget the hour at Spelman, "between the dark and the daylight" when we listened to the dear little Congo girl as she sang in her own tongue "Shall we gather at the River?"

Two years later she wrote, "My birthday comes on Dec. 12 (1897). I will be eight years old. I came here to learn about Jesus. I am going back to Africa to teach the little children about Christ and to be a missionary. I like to stay here very much. I am a Christian now. I was converted before the school closed. I am trying to be a good girl. I am doing some missionary work now, so when I go back I can teach the children how to do those little things. I can tell them how to read the Bible for I love to read it every night."

We long most earnestly that these dear little black brothers and sisters may early come to love our Saviour, and be numbered as precious lambs of the fold.

Be very earnest, boys and girls, in your Home Mission work this year, for you may be just the little messengers whom Jesus may send to gather them in.

Ready for Work

A FEW weeks ago a delegation from the Junior C. E. Society was present at a regular mid-week prayer meeting in one of our city churches. When the meeting was opened a fine, manly sort of a boy, on behalf of the Society, presented to the church a Bible suitable for vestry use.

The next day this question came to a missionary worker 'Can you give our Juniors an Alaska talk next Sabbath afternoon?'' They have donated the Bible for which they have been raising funds and now they want to work for the Orphanage. Do you think that worker said No? Indeed not, and an apparently interested lot of earnest boys and girls followed attentively a map lesson on Alaska and listened to many telling facts about the work from the beginning until now. We are anxious to know the outcome.

CHILDREN AT MATHER SCHOOL, BEAUFORT, S. C.

"Dat Lil' Black Sheep"

Po' lil' brack sheep what strayed erway,
Done los' in de win' and de rain;
An' de Shepherd, He say: "O hirelin',
Go fin' my sheep ergain."
An' de hirelin' frown: "O Shepherd,
Dat sheep is brack and bad."
But de Shepherd, He smiled laik dat lil' brack sheep
It de onlies' lam' He had.

An' He wander out dere in de darkness,
W'ere de night wuz col' an' bleak,
An' dat lil' brack sheep, He fin' it,
An' lay it ergains His cheek.
An' de hirelin' frown: "O Shepherd,
Dat sheep come back to me!"
But de Shepherd, He smile like de Lord He wuz,
An' dat lil' brack sheep am me!

A Young Volunteer

BRIGHT winsome girl from a coast village in Maine to whom in the autumn we gave "Under the Flag for Boys and Girls," wrote recently "I haven't organized a Mission Society yet because school has been keeping and I haven't time to do much of anything, but I have looked the book over and the girls and I think it is nice. After school is done I think I can organize a band. It will be pleasant to have something to do in the long winter afternoons."

May you be prospered little Ruth in the work you hope to do for no one can tell what the results may be.

"A little hand may hold a torch
Whose beams reach far and wide."

A Shoe Social

E hope that our Mission Bands and Junior Endeavor Societies will be able to get together good sums of money for our Home Mission work in the year that has just commenced. They will have to try many expedients

Perhaps the one suggested by an exchange may be fitted into the winters' plans.

Pictures of shoes may be cut from magasines and pasted on envelopes. Each envelope should contain some nice leaflet on Home Mission work and an invitation to the social in rhyme.

We can do no better than to use the one mentioned:

"I have a little story,
'Tis very sad, I know,
But funds in our dear Mission Band
Are running very low.
And now we come to ask of you
To place within this tiny shoe
The number of your footwear,
Multiplied by two.
"At the home of our President, —— ——,
You will all behold a beautiful scene:
Light, music, flowers, and something to eat,
Scores of our members, in dresses neat,
Glad to offer a welcome sweet."

A Collection of Eggs

FRICA and America do not seem so very far apart when we think how the Congo girls come to us to be educated so they may go back as teachers to their people, and how our colored girls born in the sunny south come out from our schools earnest Christians, and trained in every way to be faithful instructors and cheerfully go to Africa to lead their sisters of the dusky skin out of darkness into light. The following story told by Mrs. C. F. Fraser in the *King's Own* will interest our little folks.

"Lots of boys make collections of eggs," said Tom carelessly, as he glanced at the heading, "but I never went in for it myself. It seems a little too much like stealing from the birds."

But the egg collection of which I wish to tell you is one of which I am sure that Tom will fully approve. It is not a wooden case in which the blue eggs of the robin, the speckled eggs of the gray-bird, and the tiny eggs of the humming bird are arranged side by side in wool-lined compartments, but a great basket of eggs standing outside the door of a little church at Sagalla in East Africa.

These eggs, amounting in money value to about five dollars, were a thanksgiving offering from the native Christians to the Bible Society. The services at which they were presented were held in a rough church built by the people themselves, and into it they crowded until no more standing room could be found. The open windows were full of the shiny faces of worshippers who had been unable to gain entrance, and among the most attentive listeners were some who had perched themselves high up in the branches of an over-hanging tree.

The reason for this great interest was not hard to find. The Bible Society had been the blessed means of bringing to them the glad tidings of the gospel, and like other earnest Christians in other lands they were anxious to spread the good news. They could think of no more effective way of doing this than sending to the Bible Society a gift. Money they had not, but their eggs they could give, and so their gift, though insignificant in itself, was yet far more valuable than any collection which the most successful egg collector the world over has yet succeeded in getting together."

Mamy's Growin' Old

JAMES D. CORROTHERS.

In de little cabin yonder
Mammy's growin' ole;
But she lubs to set and ponder
When de sunset gol'
Flushes up de hill an' medder,
How de deah, good Laud had led her
Th'u' de sunshine an' de shadder,
'Tell she's gray an' ole.

You kin see her th'u' de winter,
Near de firelight's glow
Dah you'll fine her, summah 'n winter,
Rain, er shine, er snow,
Dressed in her ole-fashioned manner,
In her apron an' bandanner,
Croonin' softly, sometimes, an'er
Rocking to an' fro.

Yes, she's gitting ole, an' failin',
Failin' evah day.
You kin see de way she's ailin'
She h'aint long to stay;
A'n some day, while tears a'h streamin,'
Mammy'l fall asleep a-dreamin'
Ob de light she' seed a-gleamin'
Up de King's highway.

The Work Must Be Done

POOR field negro with a wooden leg hobbled up to the collection table to lay his offering upon it He took from a pocket a handful of silver, and said, "That's for me, massa;" from another pocket, another handful, "That's for my wife, massa;" and from still another pocket yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "Oh, massa," said he, "God's work must be done, and I may be dead." Ida Moulton, telling this story of sacrifice and devotion, suggests the motto for all of us: "God's work must be done, and I will have a part in it." Jesus honored his disciples by giving them a part in the distribution of his mercy and love to the multitude. Let us seek it as life's richest privilege, that we may have a part in feeding this hungry world the bread of life.